woman be sick, for she must somehow find the strength to do all this.
In addition to these things she must sew the tent together, it being made always of the skins of full grown guanacos, and all the other skins which go to make bedding and clothing, these usually being made of hare, skunk or newly born or unborn guanacos. These small guanacos are collected and skinned in the springtime, and those in excess of the local need are bartered with the Indians of Rio Negro for horses, clothing, beaded halters and knives, which the latter acquire by trading or on their periodic invasions of the Buenos Aires frontier. The fact is that the Indians whom we are here describing have never had dealings with Spaniards until the present date, nor have they seen any Spanish towns, nor do these regions contain iron, metal, brass, tools or arms - all these things must be acquired by the above mentioned trading. The women, in order to sew the skins together use awls which they make from the iron the Rio Negro Indians give them, and instead of thread they use nerves which they collect, as needed, from the legs of ostriches.

The chieftainship is hereditary and his authority absolute in regard to shifting the camp site in search of the game upon which they live. When the chief thinks that it is time to move he shouts out a speech in a loud voice from his tent the evening before the move is to be made. All the others listen to him with great attention, each from his own tent. He tells them that a move must be made on the following day, he assigns a time for rounding up [71] the horses, for striking the tents and for starting out; no one answers him, and at the assigned hour all are ready as he has ordered. The women travel along paths which lead to the watering places where they are to stay; they are responsible for all the baggage. The men, after the women have got under way, spread out and take their places in the surrounding region in order to enclose the guanacos and entangle them with the bolas as they attempt to break away. The guanacos cannot be chased, for they dash away headlong at such speed that no horse or dog can catch them. Once brought down by the bolas the dogs assist the Indians to finish them off. The chief himself assigns the position each Indian must take for the guanaco hunt, for which in testimony of his overlordship, he is given part of the catch. The chief never takes active part in the hunt and does nothing other than go from stand to stand. The longest day's journeys are of four leagues. On arriving at the assigned camping place the women put up the tents, collect firewood and have everything ready for the coming of the men. The latter, when the sun sets, go to their tents, and never have I seen any of them arrive at their tents after nightfall. If the march is to be continued on the following day the chief harangues his people in the same manner